

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY
OTHER GOSPEL UNTO YOU THAN THAT WHICH WE
HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, JUNE 10, 1899.

No. 28.

OUR MISSION

Composed by Elders D. H. Elton and R. W. Smith.

(Tune—Diamonds in the Rough.)

I.

We are the "Mormon" Elders,
Two followers of the Son,
Disciples of our Master,
The meek and lowly One.
We journey through the nations
The seeds of truth to sow;
We raise the "Gospel Banner,"
God's emblem here below.

II.

With grips and umbrellas
We tread the dusty road,
With no thought for the morrow,
Nor present night's abode.
Our minds are on the Gospel,
The true and only plan
That bringeth sure salvation
To weak and fallen man.

III.

The heavens have been opened;
The "angel" now "has flown";
In every tongue and nation
The Gospel shall be known,
As a witness to all people,
And then the end shall come.
Thus spake the Lord our Savior,
Thy will, Oh God, be done!

IV.

Have faith, ye slumbering nations,
Repent and turn from sin!
Be buried in the water,
And let the light shine in,
Which light's the Holy Spirit;
'Twas promised by our Lord
To every son and daughter
Who would obey His word.

V.

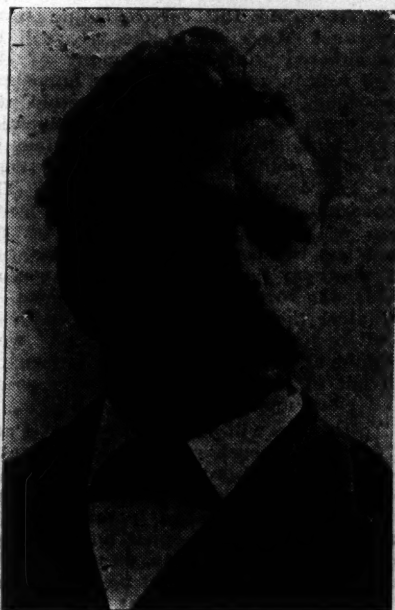
Then wave ye "Gospel Banner"—
Wave, wave to all the world!
For Satan and his army
Will down to hell be hurled.
But Christ will come in glory
His people to receive;
And now's the time for action—
Ye nations, now believe!

The quarterly conference of Box Elder Stake convened at Brigham City on the 22nd. The visiting apostles present were John Henry Smith, Anton H. Lund, John W. Taylor and Rudger Clawson. At this conference one prominent officer was absent from his seat in the bishop's stand. It was Bishop P. C. Jensen, of Mantua, who died at 11 o'clock on Saturday morning of appendicitis. He had been sick about eight days, but few, if any, had any idea that his earthly career was so nearly ended. He was a little more than 76 years of age. He was much respected by the people of Mantua, where he had filled the position of bishop for over twenty years.

History of the Southern States Mission.

(Continued from page 210.)

Having made all necessary arrangements for procuring the bodies of the Elders, the next question was how to obtain them. The whole surrounding country was thoroughly aroused over the terrible event, but so many sympathizers did the mob have that few people had the temerity to proclaim the just cause of the Elders and condemn the evils of



PRESIDENT B. H. ROBERTS.

the murderers. All avenues leading to the places of burial were well guarded by members of the mob, who were determined to allow no one to remove the remains; more especially were they set against the idea of the Elders' friends removing them to Utah.

President Roberts met with Elders Jones and Kimball; after they had thoroughly discussed the matter they deemed it prudent to gain the protection of the authorities of the state. With this end

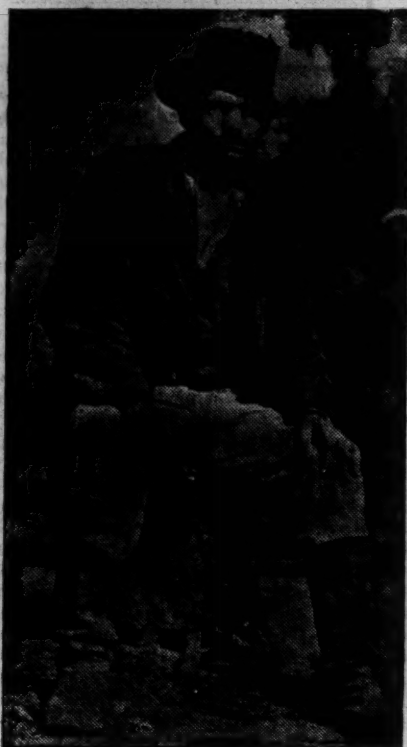
in view they called at Nashville to see Gov. W. B. Bate, but he not being in the city, the Adjutant-General's opinion had to be abided by, viz: That nothing could be done by the state until the sheriff of Lewis county should act. This virtually being an admission that state protection could not be granted. Realizing this, the Elders determined to secure the bodies at all hazards. The Adjutant-General gave them a letter to the sheriff of Lewis county advising him to accompany the Elders to the scene and assist them in removing the bodies. This proved of no service, as when the Elders went to the sheriff's house he was away.

It was determined to go to Cane Creek; and further deemed advisable to have Elders Jones and Thompson remain at Nashville and Elders Roberts and Kimball to make the perilous journey. The latter two made their way to Columbus, the point where the caskets had been shipped, and there they took a livery team and conveyed the caskets with them to Shady Grove, Hickman county, where there was a branch of the Church. Upon arriving there they procured the assistance of Brothers Emmons and Robbin Church, who fitted up two teams and wagons. Brothers Henry Harlow, Wm. Church and a young man named Robert Coleman consented to accompany Elder Roberts to Cane Creek, help to exhume the remains and assist in bringing them to any designated place. Thus help was arranged for.

To go there undisguised would mean almost certain death to the attempter. Elder Roberts accordingly clipped off his beard and moustache, smeared his face and hands with dirt, donned old ragged clothes, and, assuming such a rough character that it completely covered his personality, that not even his closest friends could have recognized him. This done he left Elder Kimball, who was detailed to return to Chattanooga and arrange further as to the disposition of the bodies. Traveling through cornfields and woods he met his three companions at a given place, and then proceeded on toward Cane Creek. Nothing of importance happened to them on their way and they reached their destination in peace and safety.

Their next labor was to exhume the remains. This was successfully accomplished with the assistance of some of

the Saints and Mr. Garrett, to whose place the bodies were afterwards taken. "Thus daylight the next morning," says Elder Roberts in his report of the affair, "found us hitched up, and on our way to Carpenter Station, which is some twenty-four miles from Mr. Garrett's house, where we had stayed all night. The road was an extremely lonely one, through a heavy growth of oak timber, principally of the species called Black Jack. After leaving Cane Creek and crossing Little Swan we traveled some fifteen miles without seeing man, woman or child. Robert Coleman, who drove the wagon on which I rode, claimed to have seen two birds and a squirrel—the only animal life visible to any of the party in traveling the fifteen miles mentioned. When within one mile of Carpenter Station the road forked, and arguing ourselves into the belief that we had been bearing too much to the right, we took the left fork and finally reached Mount



Elder Roberts, as He Appeared in Disguise.

Pleasant, a railroad town of several hundred inhabitants. By taking this left hand road we went some twelve miles out of our way. It was well we did so, as it is reported to us that twenty men had banded together and rode to Carpenter Station, where they intended to intercept us; if so, the Lord delivered us from their hands and our hearts are filled with gratitude to Him for His watchful care over us."

The bodies were soon taken to Nashville, where Elder W. E. Robinson met the weary and sorrowful party, and the remains were turned over to him for safe keeping and on their westward journey to the bereaved families. At Salt Lake City the bodies were received amid deep solemnity; Elder Berry's remains were sent south to Kanarra, his late home, while those of Elder Gibbs were taken north to Paradise. The whole territory was in deep mourning; meetings were held everywhere in honor of the martyrs.

(To be continued.)

APOSTASY.

By Apostle Mathias F. Cowley.

Written for The Star.

The subject of the apostasy occupies the minds of people of modern times but very little. This, however, is not surprising when we consider their views relating to the Church of Christ; for they claim a continuation of Divine authority and the plan of salvation, from the apostolic age to the present time, the idea prevailing among them that the Bible alone is a sufficient guide, without immediate and continued revelation. In this respect the position of the Latter Day Saints is widely different from all other religious denominations now extant, bearing no relationship to any religious sect, but, on the other hand, declaring in words of soberness that our Heavenly Father has restored the Gospel by modern revelation to the Prophet Joseph Smith. This, being true, there must have been a departure from the true order of the Gospel.

To prove that such is the case, we will refer to the predictions of Holy Writ, 2 Peter, I, 20-21, "Knowing this first, that no prophecy of the Scriptures is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost." The Savior said, when addressing His disciples: "And then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall rise and shall deceive many, and because iniquity shall abound, the love of many shall wax cold. Matthew xxiv, 10, 12.

To this testimony of Matthew concerning the words of the Savior in relation to the subject under consideration, there will be found the corresponding testimonies of Mark and Luke. It will be remembered that the testimony of the Lord was in answer to a very important question. When He had foretold the overthrow of the Temple, His apostles asked him: "When shall these things be and what shall be the sign of Thy coming, and of the end of the world?" The appearance of false prophets; the deception of many; the martyrdom of the apostles; the betrayal of the saints, one of another; the love of money waxing cold; the overwhelming prevalence of iniquity; the universal discord and contentions of the nations, all were prominent events to transpire before the advent of the Savior to reign in power and glory upon the earth.

To this we will add the words of Paul: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." II Thes., ii, 1-8.

It is evident from the above that some were likely to be deceived with regard to the time of His second coming. Paul, to prevent their being misled by false teachers who were likely predicting the Savior's advent, testified that there should come a "falling away first." The language is so expressed that one can readily see that nothing but a departure from the unchangeable plan of salvation would fulfil this prediction. We read in the Scriptures that "God hath set some in the Church, first apostles,

secondarily Prophets," and other officers, all of whom were divinely inspired "for the work of the ministry," with spiritual gifts following the baptised believers. Only a short time elapsed, however, before these officers, principles, gifts and blessings mentioned in the New Testament were not to be found in the midst of the earth, and when we examine the religious institutions of the present time, nowhere are they now to be found save with the Latter Day Saints. The present generation, then, is as those of many centuries past have been, living witnesses to the verification of the words we have quoted.

When Paul was about to depart from Miletus he called unto him the Elders of the Church from the city of Ephesus, and in his farewell address he warned them as appears in the following words: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, also of your own selves shall men arise speaking perverse things, to draw away disciples after them." Acts xx, 29, 30. As an evidence that this prophecy was being verified, and that as early as the time of the Apostle John's banishment upon the Isle of Patmos, we will quote from the second chapter of Revelations, first and fifth verses: "Unto the angel of the Church of Ephesus write; Remember therefore from whence thou art fallen, and repent and do the first works." By reading the second verse we discover that false teachers had arisen among the people, professing to be apostles, thus verifying the words of Paul. By reading the context we discover that similar reproofs were meted out to most of the branches of the Church in Asia, because they were departing from the truth.

Peter, also, the presiding apostle, has spoken very plainly relating to the apostasy. Beginning with the first verse of the second chapter of his second epistle, we read: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not and their damnation slumbereth not." From this we learn not only that false teachers should arise among the people, but that they should succeed in deceiving the people and causing many to follow their pernicious ways. In connection with this part of the subject, Paul says to Timothy: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned into fables." II Timothy, iv, 3, 4. Thus it is clearly stated not only that men should arise "speaking perverse things," and succeed in their evil designs in making innovations upon the teachings of the Apostles, but that the people themselves would be so allured from the way of life as to heap unto themselves these false teachers, so that many would adhere to their spurious doctrines. The terms heap and many do not signify a few, but a great number.

The above quotations from the Holy Scriptures bear especially upon the internal eruptions that occurred in the Church, causing many to depart from

the straight and narrow path, which leadeth unto life eternal. Those causes, which create internal division and discord in the midst of the Saints, are the worst of all causes, for "A house divided against itself cannot stand."

"If There Are Any Sick Among Ye."

Elizabeth Renew, Windsor, S. C.
To the Star.

The Elders have visited my home for over three years, and in listening to their teachings and their explanations of the "Word of God," caused me to love the Gospel of Jesus and obey its principles. On the 16th of April, 1899, I was baptized by a true servant of God, one with the authority to act and officiate in the name of Jesus; one who has not taken the honor upon himself, but one who was called of God as was Aaron (Heb. 5:4). I was taken sick on the first Sunday of May. During the middle of the week I got some better, but Saturday following I was struck with a severe attack of dysentery and fever. Medicine that had done good in previous cases of the same nature failed to give me relief. While upon my bed, in a weakened condition, racking in pain, my mind was directed to the fifth chapter of James, 14-15th verses: "Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed some sins they shall be forgiven him."

President George S. Day, Elders Norman and Coolman were at a neighbor's. I sent for them and asked them to administer to me. Elder Norman anointed me and President Day sealed the anointing. No sooner had they taken their hands off my head than I went off into a sweet sleep. When I awoke my fever and pain had gone. I was as a new person; but it was faith that made me whole and God shall have the honor.

I know God recognizes His servants, the Elders, as His representatives on earth. I know the Gospel is true, and I pray that my testimony may increase and grow stronger as time rolls on. My devotions are continually for the precious truths that are being carried from door to door by the humble Elders, and I do pray that they will be protected from the hands of wicked and ungodly men; that friends will be raised up to minister to their wants and necessities, and that God's purposes shall be established upon the earth as He has decreed. Your sister in the Gospel of Christ.

President T. R. Condie, of the Mississippi Conference, has contributed a beautiful word picture detailing the trials and tribulations that befell one who was brave enough to "forsake the kingdoms of this world for an inheritance in the Kingdom of God." The young lady lives at Poplarville, in Mississippi; her name is Miss Eliza Coward (a name by no means suggestive), who a few months ago was the idol of her townfolk, but today unnoticed, shunned, for no other cause than joining that despised people erroneously called "Mormons." The Star trusts the burden will not be too heavy; the reward is sure and exaltation in the higher orders of heaven can be attained in no other way.

TRUE CHRISTIANITY.

The Star is permitted to cull from an interesting letter from Elder Jeddie Stokes, who is laboring in Bradley county, Tennessee:

Our friends are many and our investigators are not a few. The people here are broad-minded, generally speaking, and progressive. Within the last week we have been the guests of two ministers, both of whom are intellectual men—one being a Greek scholar. They treated us with the kindness and courtesy which every professed Christian owes his fellowman, and not only opened to us the doors of their homes, but also the doors of their churches. The deacons, who, by their kindness, liberality and broad-mindedness, showed themselves to be men.

Let me quote from the announcement of our meeting as it was given by the pastor: "We have with us today two representatives of the Church of Jesus Christ of Latter Day Saints, or 'Mormons,' as they are called, who will hold a meeting here tonight. Let us come out and give them a respectful hearing. Under the Stars and Stripes, free religious thought and speech is guaranteed to every American citizen. That principle of religious liberty was conceived in the bosoms of our Puritan fathers across the Atlantic and born and cradled in American soil.

"These brethren are here with us to teach us the faith, and if I have any wrong impression upon their faith, which perhaps I have, I want them removed! This little narrow, contracted, bigoted spirit that keeps us from hearing both sides of a question and judging before we have heard both sides is unchristian; yes, it is too contemptible for a sane man to possess—utterly too contemptible! Now, I am coming out to hear these brethren. We live in a land full of Bibles, and if we can reserve the right to compare their doctrine with our Bibles, and if we find their teachings to conflict with the Word of God, we have the right to reject it. Come out, then, and let us treat these brethren as we would like their people to treat our ministers. Give them a hearing; give them a good, full house."

Permit us to say that the broad-mindedness portrayed in that announcement is evidence that within the bosom of that man beats the heart of a "true blue American," and that the seeds of liberty and freedom, religious and political, which were sown in the blood and tears of our fathers and mothers on this the most blessed of all lands, are not trampled beneath his feet; but that they are cherished as dearly today as they were when "Liberty Bell" rang out with joy, "Gather together ye oppressed of God's children and enjoy beneath the protecting wings of the 'king of birds' the inalienable rights—the God-given privileges—liberty and freedom." What a worthy example is found in a man who will stand out boldly in defense of God's principles, and especially "free religious worship." What an example of manhood! What an example of true Americanism! What a type of Christianity! Come follow me." "Love one another." "Do unto others as you would have others do unto you." "Prove all things and hold fast to that which is good."

"Be ye perfect even as your Father in heaven is perfect," was the command of our blessed Savior. And it was also kept in view by the Apostles of Jesus. Paul plainly says to the Hebrew Saints. "Let

us go on to perfection." And furthermore he understood that bigotry was antagonistic to progress, hence he said: "prove all things, hold fast to that which is good." He knew that if the Saints walled themselves in with narrow-mindedness they would close the windows of their souls against precious rays of truth which might perchance come from someone other than himself. He knew that the all-searching eye of scrutiny would never mar the gems of intelligence from God which one might already possess, and he knew, too, that a careful investigation of any doctrine would disclose the fraud, if it were not true. So long as earth and heaven stands we will never reach that destiny—perfection—by riding on the backs of stubborn bigotry and narrow-mindedness. We might just as well try to go north by a south bound train, or to reach the firmament by jumping into perpendicular mine shaft—we will be going, it is true, in the opposite direction. Bigotry and narrow-mindedness lead to heathenism and barbarism, where our God-given attributes, reason and judgment are chained. Broad-mindedness leads to the goal, Perfection. It develops reason and judgment, and without it the individual will retrograde, the community will tremble and the nation will fall.

Such men as the one herein mentioned are needed, not only at the head of our government, but also at the head of Christianity, and with such pillars as these we will soon break entirely loose from the barbarism of the past and will stand as shining lights to this nation and the nation to the whole world, which will radiate from its bosom the rays of mercy, justice, love, freedom and liberty.

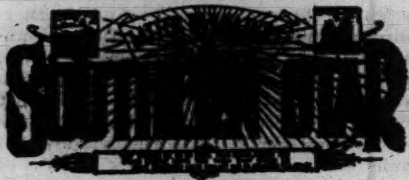
Is Against Utah.

Provo (Utah) Democrat.

Brother Kirby, of the Provo Christian Advocate, objects to our criticism of Rev. Dr. J. C. Iliff, in regard to that gentleman's course in fighting the people of the dominant church of Utah. Mr. Kirby says Dr. Iliff was making his fight against the seating of Hon. B. H. Roberts in congress. Now in point of fact, the telegraphic reports of Dr. Iliff's addresses show that the major part of his talks was directed against the Mormon people, who constitute the vast majority of Utah's citizens. Roberts was only incidental. Brother Kirby asks if the Mormon church is "all of Utah." Certainly not, but the members of that church constitute the large part of Utah. We therefore believe that in assailing the people of that church, Dr. Iliff was assailing Utah. We have no personal feeling against Dr. Iliff, as the Provo Christian Advocate attempts to convey, but we do believe that he is demonstrating himself to be a religio-political crank, whose utterances away from home injure all the legitimate business interests of Utah. We regret that Rev. Mr. Kirby seems to desire to follow in the same line.

The following Elders have been honorably released to return to their loved ones in Zion:

Raymond Partridge, Kentucky; R. A. Basdell, Louisiana; George G. Parkins, Louisiana; Jos. Thorne, East Tennessee; C. B. Halliday, Louisiana; J. A. Edwards, Louisiana; A. E. Hininash, North Carolina; W. E. Morgan, North Carolina; Eli McEntire, East Kentucky; Sidney L. Reynolds, Virginia; J. A. Bateman, Mississippi; John B. Coles, Mississippi.



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SATURDAY, JUNE 10.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinance thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

By some means or other the name of Elder Joseph Skeen was placed as the author of an article entitled "Successful City Work," and it should have been Elder T. H. Humphreys instead, he being the author and Elder Skeen knew nothing of it until he saw the article in The Star. We trust all affected by the error will pardon the mistake. It was an oversight that is unaccountable.

In our last week's issue we quoted the Florida Conference with blank where 13 Book of Mormons should have appeared. Conference Presidents should be careful in making their reports. The "13" in question is there all right, but it stands all alone below the report of books sold and had no mark or brand to specify what it was, so we were forced to ignore it, hence the omission.

PUSHING THE BOOK OF MORMON.

GOOD, live Elders are ever ready to hear of new ideas or plans for the prosecution of their work, either in the dissemination of literature or the promulgation of the Gospel. We are pleased to hear from the Elders who find their plans are successful. Plans when sent to us can be placed before the other Elders for their use and perchance benefit to the cause. President Rich has for the past few months been urging the Elders to push the sale of the Book of Mormon. Arrangements have been made so that the price has been reduced and the Elders requested to take from one to three copies with them at all times. They have been urged to offer them for sale at their meetings and on all possible occasions, where a chance may exist for placing either a Book of Mormon or other pieces of literature. Elder E. D. Jones, of the Virginia Conference, has submitted a method of working that seems to us to be very feasible, and his claims is successful. He says, in a recent letter to this office: "I have thought of a project to help push the sale of our books, so I wrote some of the Saints to look out for a number of volumes of the Book of Mormon that I had ordered sent to them to be placed on sale at their homes. I assured them of our faith and prayers in behalf of their efforts.

The results have been that Sister Rucker has sold two and has ordered two more. Brother Green has sold one and ordered two more, while Sister Myers has sold three. I merely mention this to show what the Saints can do by way of spreading this glorious record if they would but try."

We feel sure that almost all the Saints will "try," if the Elders will but adopt some such plan of asking them to do so.

Our Elders continually hear the charge "they won't show their Golden Bible" or their "Mormon Bible"—meaning the Book of Mormon. But we who leave our families, friends and homes know how mistaken this idea is, and moreover claim that there is nothing we are desirous of more particularly than to spread the Gospel truths in their various tenets or details, that all our text-books, doctrinal works, tracts and religious literature is published for this very purpose; to enlighten those who do not know that the Gospel in its ancient purity has been again restored to earth, that the Priesthood is again extant and the full organization of the Church in its every detail, from God's Prophet Himself to the deacon of lowest order of the Priesthood; that the work or preparation for the Kingdom over which Christ is to reign is being fitted and prepared for His reign of peace and righteousness.

The Law is contained in the Bible, Book of Mormon and such other works that have the stamp of divinity upon them. The execution of the Law is in the hands of duly qualified officers; men of divine appointment from that source which will in time be universally recognized, and, last, but not least, the subjects of this Great Kingdom are becoming naturalized or born into Christ's Kingdom every day, yea, every hour, and when the Millennium shall be ushered in Christ will find a Kingdom with all its appurtenances prepared to meet Him, each member of which has complied with all the details that were given mankind as a code of laws necessary for entrance into His Kingdom. The Church of Jesus Christ of Latter Day Saints have not published any books that are to be hid

from an investigating world, nor indeed from any individual who is desirous of learning. On the contrary, the Book of Mormon and all orthodox publications are for public perusal. Nay, one very important branch of the work assigned the Elders in the field is the distribution of the literature bearing on the doctrines of Jesus Christ, His Apostles and disciples, as taught by the Latter Day Saints. If the Book of Mormon cannot stand the test of the most crucial investigation we know of no book that will. Its destruction as being divinely inspired has been tried time and time again, with no appreciable phasing in the least. On the other hand, it has impressed all who have read it with any desire for light as being all that Orson Spencer says of its divine pages. He says:

"I arose from its perusal with a strong conviction on my mind that its pages were graced with the pen of inspiration. I was surprised that so little fault could be found with a book of such magnitude, treating as it did of such diversified subjects through a period of so many generations. It appeared to me that no enemy to truth or godliness would ever take the least interest in publishing the contents of such a book; such appeared to me to be its godly bearing, sound morality and harmony with ancient Scriptures, that the enemy to all righteousness might as well proclaim the dissolution of his own Kingdom as to spread the contents of such a volume among men; and from that time to this every effort made by its enemies to demolish has only shown how invincible a fortress defends it."

This is absolutely true, and why any person should think or say we dare not show the book is one of the peculiarities of public opinion regarding the "Mormons." No, the Book of Mormon, with any and all of our works, are for sale. Our Elders are pushing the work so that such tales are becoming tinged with untruths even among our enemies.

We urge our Elders to adopt every feasible means to show the world we want the people to read the Book of Mormon and the books and literature we publish.

We again urge our Elders to exercise great care in what they eat and how they eat. The hot weather season is now on and disorders of nearly all kinds are brought on by unwise strains placed upon the stomach and digestive apparatus. The food used in the south is not so hard on the system as is the change from what we have been used to in the west and the lack of wisdom exercised in eating. All kinds of ripe fruits are good for most systems, but great care should be exercised in this respect. When an Elder has been sweating copiously he should not sit in a draft—find a cool place without draft. Don't walk too far in the extremely warm localities; it is too exhausting. Bathe as frequently as possible in water that you are sure is not stagnant, as this is also very dangerous if you bathe in water supercharged with deadly microbes. Be wise in all things, and above all exercise faith in the Lord and He will see you safely through and guide you in all things by His influence.

The Young Woman's Journal, of Salt Lake City, comes to hand this month replete with interesting matter. An illustrated article, "A Glimpse of the Sandwich Islands," delineating the early history, the characteristics, habits and customs of Uncle Sam's Hawaiian citizens is interestingly narrated.

AMONG THE ELDERS.

They Like The Star.

The Star has received an interesting letter from Mrs. M. L. Webb, of Guntown, Miss., a lady who, with her husband and family, have contributed very much to the comfort of the Elders laboring in that vicinity. Mr. Webb is "Uncle Bob" to all who come under his genial presence, and is fond of telling anecdotes, some of which he colors in his own inimitable way. One of his stories referring to the first acquaintance ever had with the "Mormons" is worthy of mention.

Mrs. Webb may be described as a very conservative and careful housewife, ever maintaining that scrupulous neatness and cleanliness that characterizes such an one. This fully portrays Mrs. Webb. She had heard of the "Mormons" and the train of evil stories that are ever present, and, knowing Uncle Bob's warm heart and predilection to take in the stranger and unfortunates, warned him in no uncertain tones that if he ever brought these "Mormons" to their house she would neither cook for them nor serve them in any way.

Uncle Bob is sole trustee for what is called the "Webb School House," and, as fate would have it, he was the very man the Elders desired to see. As soon as they did arrive—having learned during the day who was the "man" in charge, so about 5 o'clock in the afternoon they were found knocking at Mrs. Webb's door. Mrs. Webb responded and very crustily informed them that her husband was absent, but they might sit on her porch and wait (without a chair) until Mr. Webb came, "which may be for some time."

She then went in and stopped all preparations for supper, being determined to have no inducements out for the Elders to expect to remain over night, nor for her husband to invite them when he should come in. She says that the Elders seemed to take her slight in good part, chatting merrily with each other for about an hour. When her husband came, they promptly stated their business, and, after obtaining his permission to use the school house as long as desired, they suggested, owing to the lateness of the hour, that an invitation to remain over night would be very acceptable. To this Uncle Bob promptly acquiesced, much to the chagrin of his wife, who stood by looking all kinds of disapproval at the turn events were taking. The Elders, as usual, began making themselves as agreeable as possible, singing, conversing, and in various ways making the frosty atmosphere a veritable elysium, and the cold, prejudice laden hostess was melted to a life-long friend and a large space created in the expansive bosom of Uncle Bob, that is now said to never fill except when an Elder is in the house.

Soon after the Star was began the name of "R. A. Webb, Guntown," was filed as a subscriber, and a number of commendatory letters received from the family, expressing high regards for the Elders and the Star. The last letter was written to the Star and contains some compliments that should be given public attention.

Mrs. Webb writes:

"I have been reading your paper for some time, and am well pleased with it. We feel almost lost if we do not get the paper at each week. I have read with interest the pieces from Apostle Cowley and several other articles that I have

gathered a great deal of information from. I have seen a great many Elders during the past two years, and I hope to see others soon. I have read with deep interest many of the Church works and am almost satisfied that the Elders are teaching the true Gospel; I have never seen one who did not appear to be following in the straight and narrow path. I am almost ready to lay aside every weight and the sin that doth so easily beset me; take up the cross and follow them.

"I hope to soon meet some of the Elders and hear them talk, I pray that the Latter Day Saints will be treated with more consideration in the future than they have in the past."

A Grateful Sunday School.

Some time ago the Star received a complimentary letter from the secretary of the Sunday school at Whitwood, Ky., Miss Irene Wayman, in which she stated the Sunday school was named in honor of The Star. In appreciation for this pleasing courtesy the school was placed on the complimentary list. The Star has recently received another letter from the young lady, bubbling over with gratitude for the compliments shown their school and the many gems contained in the Star so valuable in their school studies. She refers to the labors of Elders N. A. Peterson and John W. Hamilton in the vicinity of Whitwood. Wherein they attended to the ordinance of baptizing a lady, thereby engendering some prejudice to such an extent that recently, while holding a meeting, with Elders Samuel D. Fulmer and John T. Horne officiating, a shot was heard near by and dirt was thrown into the faces of those assembled by the ball striking the ground. There was a temporary excitement, but Elder S. D. Fullmer read Mat. 10:28 and talked touchingly. His voice was soft and consoling, and many tears were shed. The protecting influence of the Spirit of God was felt by all.

Miss Wayman had this affair as it occurred manifested in a dream about four months before.

A Girl's Faith.

Little Ida Lee Eves, of North Carolina, has learned to follow the admonition of the Preacher, "Remember now thy Creator in the days of thy youth."

She realizes that though young, her influence for good is of some weight with her God as well as with her associates, whom she has been laboring with continually in her own way.

She writes: "Last night I was troubled with a very sore throat. While laying awake I was thinking of President Woodruff, being lame from walking, and said to myself, 'The Lord can heal me too.' I asked in faith and the soreness left in a few moments. I know blessings do follow those who believe."

Persecution a Refining Furnace.

An interesting communication from Sister Ann Mary Walls, of Adolphus, Allen county, Kentucky, relates her acquaintance with the Latter Day Saints during a period of three years. The spirit of religious intolerance reigned in her neighborhood, but, guided by the spirit of truth, persecuton could not retard the struggle for eternal life.

She was ridiculed, "but all through added to my testimony and every wave of persecution gave me a firmer hold on the ladder of truth that was to lift me from error and darkness. I had found

the true Church, encased, as of old, in a network of persecution. I was anxious to become a member of the Holy Order, and on Jan. 15, 1890, was baptised and confirmed a member of the Church of Jesus Christ of Latter Day Saints."

Bigotry increased, "but a perfect knowledge that it is accepted with God to bear patiently the buffetings of the world, enabled me to endure the bitter hatred." In conclusion she says: "Persecution is the refining furnace our Father uses to separate the gold from the dross."

"It gives me pleasure to add my testimony to the truth of the Gospel that has brought me so much happiness."

"Joseph Smith was a chosen instrument in the hands of God to bring about this great Latter Day work."

Mr. J. C. Rippy, of King's Mountain, N. C., a recent convert to the faith as taught by the Latter Day Saints, passed through Chattanooga en route to Pagosa Springs, Col., where he goes to meet his brother and two sisters, who have located there and taken up land. Mr. Rippy and his relatives have always been known to be staunch friends of the Elders who have labored in the King's Mountain neighborhood for the past fifteen years.

Elders D. A. Affleck and Raymond Partridge, who are laboring in Owensboro, Ky., neighborhood, crossed Gospel swords with a Rev. Mr. Crawley, Mr. Crawley contending that Faith and Repentance were the only conditions to salvation, while the Elders were to prove that these doctrines as well as baptism by immersion for a remission of sins, and the gift of the Holy Ghost by an imposition of hands by those in authority. It is said that Elder Partridge very completely proved his conclusions, resulting in much good in the neighborhood, with the usual quota of opposition, sometimes to the extent of mob threatening, but no worse.

President Nelden, of the school board, of Salt Lake City, received the following letter from Admiral Schley last week. It speaks for itself and shows how decidedly the old sailor was moved by the magnificent reception he received in that city:

Omaha, Neb., June 1, 1890.

Hon. W. A. Nelden, President Board of Education, Salt Lake City, Utah:

My Dear Sir: I beg to acknowledge receipt of your very kind letter of May 28, in the name of 13,000 school children in your beautiful city:

I cannot tell you how thoroughly I enjoyed the welcome which they gave to me and mine, and which I shall remember with much pleasure all the rest of my life, nor can I tell you how much I was impressed with your beautiful city, its surroundings and the wonderful work that had been done there in reclaiming that desert and making it a paradise. The devotion and patriotism of your people convinced me that anything was possible to them, and this made their welcome to me doubly sweet.

Very sincerely yours,
W. S. SCHLEY.

"If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not."

WHO WE ARE.

PROF. W. F. OPENSHAW,
Mesa, Ariz., June 7th, '99.

Written For The Star.

Upon this great stage of mortal action is involved the origin and destiny of man, his creation and final exit.

The source from which life emanates forms one of the strangest phenomena of nature, and the question who we are, where we came from and where we are going? is one that seriously agitates the minds of the reflective public, and gives rise to a great deal of vague speculation. It is held by some that life with all its great variety of forms is only fortuitous, while others claim that it is but the fiat of a God, while the third party will give you to understand that life in its various forms of development is but the result of transitional evolution, but the only compatible and philosophical solution for this problem is to acknowledge the hand work of God in all things that are created.

The intricate problems of life are but the embodiment of simplicity when properly understood.

God says that my glory is the glory of the sun, moon, and stars and is the light that lighteth up our understanding," and it is the light of revelation which enables us to understand the object of our creation.

In order to understand who we are, we shall have to pass the canopy of heaven, draw back the veil that hides that mysterious realm and stand before the imperial throne of the omnipotent creator. The object to investigate the pre-existing conditions that surrounded us before we were born.

According to the Bible, heaven at one time was populated with myriads of spirits, these individuals had advanced so far as it was possible in that spiritual condition and God saw that it was necessary to provide some way for them to come and take upon themselves mortality. Thus, having the privilege of passing through another experience, or probation so as to qualify themselves to fill a higher and more exalted position on their return, than the one they had left.

To this end a grand council was held in heaven and when the plans for a new world was proposed it was hailed with wild acclamations of joy, until the corridors of heaven rang with joyous vivacity. But there was an obstacle that must be removed before the plans could be carried out. Through past experience God knew that as soon as man was placed upon this earth that he would sin and that there must be some provision made to atone for this sin.

So there were two who aspired to this atoning position, Lucifer, the son of the morning, and Jesus Christ.

The former said "I will go down and take away the agency of man, making it possible for him to sin so that all will again return to heaven, but I must have all the praise, honor and glory;" but the latter said, "I will go and lay down my life for the sins of the world and give thee, O my Father, all the praise, honor and glory."

Christ's plan was accepted and Lucifer's rejected.

So smarting under the stinging lash of chagrin and defeated in his prospects, succeeded in stirring up a rebellion in heaven and through his wonderful influence drew off one-third of the host of heaven, one-third remained neutral and the other remained true to God.

Lucifer declared war against the throne and as those two great divisions were drawn up in battle array, how imposing

was the scene; how their sabres and helmet gleamed and glittered in the refulgent rays of that grand illuminary which lent its streaming rays of light to that struggling host.

There was a moment of great anxiety on the part of the leaders, and how indefatigable Lucifer seemed as he stood at the head of his division, for he knew that his celebrity depended upon his victory. Suddenly the trumpet sounds, a mighty clash of arms is heard, a brief and decisive struggle and all is over.

Lucifer and his followers defeated and cast out, Michael and those who were true to him are left to carry out the program of heaven. The earth was then formed, the garden of Eden planted, Adam and Eve were placed therein, a law was given to them which they violated, and in doing so, made it possible for us to have the glorious privilege of taking upon ourselves mortality.

For if Adam had not violated this law we could not have had the grand privilege of passing through this life of experience. Then, true to the plan which was adopted in the heavens, Christ came in the meridian of time and offered up his life as an atonement for the law which Adam broke.

Thus through Adam, all die, so in Christ all are made alive. The condition of humanity today in its various stages of development, are but the result of our condition before we came here. There was one third of the host of heaven who would not take part in either side for fear they would be on the side that was defeated, thus they did not openly rebel against God, so did not forfeit their right to take upon themselves bodies, but by reason of their cowardice have to come through a degraded and benighted condition, while in the third, that remained valiant, there were many who feared and trembled taking back seats, keeping out of as much of the conflict as possible. Thus they have a more favorable and more enlightened lineage than those who would not take part on either side, while Lucifer and his followers are deprived of the glorious privilege of mortality, and they are now seeking to destroy the peace and happiness of those who remained true to their first estate, trying in every way possible, to get possession of their bodies.

All the noble men and women from Adam's day to the present time, are those who remained true and faithful to their leader and as the standing in the other world determines our position in this world, just so our position on this earth determines our degree of exaltation in the next world.

The satanic influence which drew off one-third of the host of heaven is at work among the human race trying in every way possible to turn them from the paths of rectitude.

So it behooves every individual to remain true and faithful to the laws and ordinances of the Gospel, not deviating to the right or to the left, but at all times, and in all places, obey the whisperings of the still, small voice, and we will not wander far from the path of integrity. There is a reality in life, we are not clinging to the phantom of hope, but will have the privilege, if we are true and faithful, of mingling and commingling with friends and relatives in the palace of God, and to know as we are known.

So let us improve the talents that God has so liberally bestowed upon us that when our summons come it may be said, "Well done, thou good and faithful servant, enter thou into the joys of your Lord."

SEEN IN A DREAM.

Written for The Star.

Brother Joseph Williams, a Latter Day Saint, who lives at Wright, in Holmes county, Florida, who was baptized on the 11th day of June, 1898, was converted under very forceful and somewhat peculiar circumstances.

Brother Williams enjoys the gift of dreams, and has for several years. In the year 1872 he had a dream in which the Gospel plan and path was made clear to him in the following manner, as related to Elder Hyrum Baird:

He was pondering on the problem of life one day, when he went off into a comatose condition, and while in this state was told that people were crossing the ocean on foot. He went down to the shore of the ocean at the starting point and requested permission to try the trip. The man in charge was careful to explain that even if he began the trip it was very uncertain as to his ultimate arrival. Says he: "Very few ever get safely over."

"When I got to the water's edge," says Brother Williams, "the man pointed to a plank walk, saying there is the way. I looked and beheld a plank walk about three feet wide. It was just as straight as it could be as far out as I could see."

"I started out along the walk and the water was perfectly calm, but after traveling a short distance the waves began to roll from the right to left, throwing water all over the walk, finally entirely covering it, and I remembered what the man had told me, that many started, but few ever got across."

"By this time I could not see the plank walk, but I persisted, and after some further walking the waters began to calm down until it was no trouble to go right along. Soon I came to the other shore across the ocean, and there I found large crowds of people walking around on the white sandy beach, absolutely silent, none talking to each other or to me on my arrival."

The peculiar phase of the affair is that about twenty-six years later, or June, 1898, Elder Hyrum Baird, of Syracuse, Davis county, Utah, who was traveling with his companion in that vicinity and called on Brother Williams and was immediately recognized as the man who pointed out the straight, narrow path that lead across the boisterous ocean to a quiet, peaceful shore. The Elders were invited in and he soon saw in their teachings the direct necessity of accepting their message in fulfillment of his dream, and on June 11 of the same year he became baptized unto the Church.

Brother Williams has seen many signs and evidences that convinces him that he is indeed passing over the troublous waters, and says: "From that time to this I have never doubted the Gospel. The persecutions do not bother me in the least, as I know the Gospel is true and that if I am faithful to the end that I will be saved."

The writer of this testimony is 68 years of age, hale and hearty, always happy to relate his dream and how he fulfilled it, at least to the extent of taking in the straight and narrow path to this stage of the programme. He has persecution, but so far has maintained his feet on the path.

St. George (Utah) News.

Elder John E. Pace has been appointed second counselor to Bishop Andrus, vice Elder Ed. H. Snow, who is on a mission.

AN ENSIGN FOR THE NATIONS.

BY ELDER ORSON F. WHITNEY.

(Continued from page 214.)

The year 1833 was signalized by various important events. At Kirtland, on the 18th of March, the First Presidency was organized—Three High Priests, after the order of Mehisadek, chosen and sustained by the body of the Church, over which in its entirety they preside. The personnel of the Presidency in this its first organization was as follows: Joseph Smith, Jr., President; Sidney Rigdon, first counselor; Frederick G. Williams, second counselor. It was the year of Brigham Young's removal to Kirtland, from his former home at Mendon, N. Y., where he was baptized by Elder Eleazer Miller on the 14th of April, 1832. During that summer or fall he had paid a visit to Kirtland, and met for the first time the Prophet of God. The latter, on seeing him approaching, exclaimed: "Here comes a man who will yet preside over this Church." Brigham now took up permanent residence at Kirtland, working upon the Temple there at his trade of painter and glazier. The last day of 1833 witnessed the baptism, by Elder Zera Pulsipher, at Richland, Oswego county, New York, of Wilford Woodruff, who became the fourth President of the Church. John Taylor and Lorenzo Snow, the remaining two of the presidential quintet, had not yet been gathered into the fold. It was also the year of the expulsion of the Saints from Jackson county.

The Jackson County Tragedy.

The motives of the Mormon people in settling among the Missourians had been strangely misinterpreted. Peacefully they had taken possession of the lands they had purchased in that section and were industriously occupied in improving them. They had built houses, mostly log cabins, opened a store at Independence, and having procured a printing press from the East were issuing a periodical called the "Evening and Morning Star." A School of Elders, after the pattern of a School of the Prophets at Kirtland, had been instituted, with Parley P. Pratt as its preceptor, and the Gospel was being preached in peace and amity. Plans for the city and Temple of Zion had been forwarded by the Prophet from Kirtland, and the United Order was being established as fast as circumstances would allow. The Saints in Jackson county, in the fall of 1833, numbered from twelve to fifteen hundred souls. Such are the facts concerning them and their occupancy of that land. The fictions invented by their enemies, and which caused them to be driven forth from their possessions by the barbarous and bloody hand of persecution, were these: It was alleged that the followers of the Mormon Prophet purposed, when they became strong enough, to take forcible possession of the country, unite with the Indians across the border and drive the Gentiles from the land. They were also accused by the Missourians of being Abolitionists, which charge, supported only by the fact that they were mostly Eastern and Northern people, was sufficient at that time and in that region to blacken their characters irredeemably. Their United Order theories were dubbed "Communism," and were said to involve a community of interests not only in each other's goods and chattels, but in each other's wives. These false reports, diligently circulated by Christian

missionaries and their dupes, set all Jackson county aflame. After some preliminary mutterings, the storm burst on the 20th of July, when a mob surrounded the house of William W. Phelps, editor of the "Evening and Morning Star," and razed it to the ground. The editor's wife was brutally thrust into the street with a sick child in her arms. Bishop Edward Partridge was dragged from his fireside to the public square, stripped of his clothing and tarred and feathered. Elder Charles Allen suffered similar mistreatment. Mixed with the similar mistreatment. Mixed with the tar was a powerful acid, which burned the flesh. A compact followed, in which the "Mormons" agreed to leave the country within a certain time, on condition that no further attacks be made upon them; but one-fourth of the time had not elapsed before the mob renewed hostilities. The Mormons appealed to the Governor of the State, Daniel Dunklin. He advised them to seek redress in the courts. They did so, instituting legal proceedings against their oppressors. This was the application of the match to the mine; an explosion followed, in which, like the stones and timbers of some huge building blown to atoms, the Saints, beaten, whipped and plundered of all they possessed (some of them even, shot down while defending their homes) were driven in every direction from Jackson county. Out upon the bleak prairie, along the Missouri's banks, chilled by November's winds and drenched by pouring rains, hungry and shelterless, weeping and heart-broken, wandered forth the exiles. Most of them, after much suffering from hunger and exposure, found a refuge in Clay county, on the opposite shore. Sixty-six years have passed since then, and though the dispossessed and driven Saints have never yet returned to Jackson county, that spot and no other is still to them "the land of Zion;" the land to which they or their children will eventually wend their way to rear upon its consecrated soil the glorious City and Temple of God. All other gathering places of the Saints are merely "Stakes of Zion."

The Twelve Apostles.

The Twelve Apostles of the Church were chosen at Kirtland, Ohio, on Saturday, Feb. 14, 1835. They were selected by the three witnesses to the Book of Mormon, and blessed and set apart under the hands of the First Presidency. They were Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellan, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton and Lyman E. Johnson. Subsequently two quorums of Seventies—assistants to the Apostles—were selected. These men were all taken from the ranks of the survivors of Zion's Camp, a religio-military organization, which, in 1834, went with the Prophet to Missouri to "redeem Zion." Sixty-eight of the 205 men composing the Camp were attacked with cholera on Fishing river, and thirteen or fourteen of them died. Their efforts to reinstate their brethren and sisters upon the lands from which they had been driven were unavailing, but their faith and integrity were proven by that arduous and perilous expedition.

Stake organizations—three Presidents and twelve High Counselors to each—were established both in Ohio and in Missouri. High Priests, who hold the inherent power to preside, even as the Seventies hold the inherent power to assist the Apostles in preaching the Gospel

—had been ordained as early as June, 1831. Neither High Priests nor Seventies, however, are authorized to preside or perform missions without being especially called. High Councils are the appellate courts of the Church, the Bishops' courts being the lower tribunals. The extreme penalty imposed by these courts is excommunication.

The Kirtland Temple.

The Kirtland Temple, projected in 1833, was dedicated March 27, 1836. It had cost between sixty and seventy thousand dollars. The main purpose of this Temple—the first one erected by the Saints—was the administration of sacred ordinances, but it was also designed and used for schools, religious meetings and councils of the Priesthood. There was no baptismal font in this building, the ordinance of baptism for the dead, for which such fonts are principally used, not being practiced by the Church at that time. The spiritual keys pertaining to this vicarious work, which was to "turn the hearts of the fathers to the children and the children to the fathers," as foretold by Malachi, were committed by Elijah the Prophet to Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836. The Savior and other heavenly beings appeared to them on the same occasion, and Moses committed to them "the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the North."

Kirtland at this period acquired considerable fame as a center of learning. Schools of science and languages were established by the Prophet, who, with the Apostles and other leading Elders, now sought to avail himself of every advantage of education. It was the scholastic repute of Kirtland at this time that drew to it the man destined to become the fifth President of the Church—Lorenzo Snow, a native of Mantua, Portage county, whose sister, Eliza R. Snow, the poetess, had preceded him into the fold. Lorenzo was baptized in June, 1836, by John F. Boynton, one of the Twelve Apostles.

Apostasy.

About this time a wave of temporal prosperity, or what appeared to be such, passed over the Church at Kirtland, and its ultimate effects, spiritually and temporally, proved disastrous. The greed of gain, and spirit of speculation, so fatal to religious enthusiasm in all ages, sapped the spiritual life of the Saints and drove the ship Zion rapidly toward the rocks and breakers of destruction. Apostles, Seventies and Elders neglected their spiritual callings to compete in the mad race for wealth. An unwise inflation of values was followed by the inevitable collapse, and bitterness, hatreds and heartburnings were the result. The failure of the Kirtland Bank, a Mormon institution, which, with many other banks and business houses throughout the country, went down during that period of general financial disaster, intensified the ill-will felt in and out of the Church toward the Prophet and those who stood loyally by him. Among the foremost of his defenders against those who denounced him as "a fallen Prophet," was Brigham Young, who, with the Prophet and Elder Rigdon, was finally compelled to flee for his life. Among those who yielded to the spirit of apostasy then prevalent were one of the First Presidency and several of the Twelve Apostles.

(To be continued.)